



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

within ten years in various journals, but all has been revised or re-written. The author assumes that frank emotionalism is necessary in the struggle of life; that intellect must always be impelled by emotion, either personal or impersonal, like duty or love of truth. Feeling is the basis and core of mind, actuating both will and cognition; cannot be destroyed, but must grow ever stronger, deeper, nobler. Mind begins in pure pain, and culminates in the higher emotions. Its expression crystallizes into language, and even causes the rise of objectification. The number of names of feeling is but a very rough index of the number of kinds of feeling, for which the psychic chemistry of the future will develop names. The unnamed forms far exceed the named, and the number of indiscriminated or undiscovered feelings far exceeds both. Consciousness is indefinitely complex, and the system-making psychology is factitious and delusive. The number of unknown psychoses is, perhaps, almost infinite. Science, art, ethics and religion are at bottom only phases of emotionalism. Other as valid and essential expressions are yet to be developed. The activities of new born animals seem spontaneous only because they are the results of energies stored in ages of psychic effort. The effort to see has produced the optic nerve. The confusing of objective and subjective terms, of inspection and introspection is responsible for much of the present confusion. The limitations of the author's introspective method are fully realized, and there is a despairing note in the last chapter concerning future progress.

The best chapters are those on fear and anger. The former is a primitive emotion, and is pervaded by anticipation of the primitive feeling of pain, but the pain in fear is not wholly revival. If intense, it tends to vanish in the sensation feared. When it declines, it repeats the stages of its growth, but inversely. Fear is "a feeling of reaction from the representation of the feeling potency of the object." "Only introspective analysis can reveal the true motive and genesis of fear and all emotion." But here, as so often in this book, the reader is brought up with the idea that will obtrude, that if introspection is the method, and this is all it can do, we may well despair. How, too, does he feel sure that his series, fright, alarm, terror, dread, horror, is the "chronological order." Anger is the stimulant to offensive reaction as fear is to defensive. It implies a "sense of object," it has an element of "hostility."

On the whole the author deserves praise for admitting the biologic factor in feelings—but his recognition of its scope seems sadly inadequate. His method paralyzes him in this field as in no other. Psychology finds the emotional realm so hard to enter, only because of the amphibious dualism pervading the text-books of the past decade. In some minds this has become a positive neurosis. It obtrudes its double housekeeping upon minds natively sound and ingenious and may cause an ebullition of brilliant ratiocination, like salt on flames. It often repels from philosophy or sterilizes the very central buds of mental and moral growth, and clips the wings of minds, which, like this author, by nature and by interest in the subject, seem fitted to enter these fields. We took up this book with great expectation, but lay it down, not without being much instructed and stimulated, but with a predominant sense of disappointment.

G. S. H.

Tempérément et Caractère selon les Individus, les Sexes, et les Races.

Par ALFRED FOUILLÉE. Paris, 1895, pp. 378. In Felix Alcan's
Bib. de Philos. Contem.

This gifted and facile author enters here a field of great interest,

to which he makes contributions of high value. The sensitive temperament is sub-divided into that with prompt and that with intense reactions, and so later is the active temperament. Actives, who are prompt and intense, are not unlike the old choleric, and those slow and feeble are like the old phlegmatics. Characters are classified as *les sensitifs*, *les intellectuels*, *les volontaires*. The last and larger half of the book discusses difference of temperament, character, of sex, and of different races of man, with a final glimpse at the future of superior races. Recent biological studies show a very intimate union between character and temperament. The reactions of will, which is increasingly intelligent, upon our inner constitution are what evolves character. These studies are not made on the hypothesis that character is immutable and that therefore morals are useless save for weak characters. The author discusses whether character is reducible to molecular mechanics, or a neural tone, as Henle says; whether feeling and action strengthen or weaken each other; whether the disposition of nervous people to melancholy is due to too little voluntary movement compared with sensations, etc. He defines the sanguine temperament as marked by integration predominant, by excess of nutrition, with quick but feeble and brief reaction; the nervous is sensitive and passionate, with lack of nutrition, with slow but intense and long reaction; the bilious is marked by rapid and intense disintegration, and the phlegmatic is marked by slow and feeble disintegration. Schools might gain by grouping these temperaments by themselves and applying to each its special methods. Whether there were originally an indefinite number of human races, man does tend to maximize in all his conduct. Thus in history, the good are often the feeble, who have not force enough to be bad. It is more likely that the leading races will overcome the others than that they will mix or develop side by side. Once the race type was all and the individual nothing, then individuality had its maximization. The future will be able to harmonize these two tendencies, if we do not relax effort and trust blindly to our *fin de siècle* deity of progress. The only way to arrest impending degeneration in the highest races is by a vigorous use of intelligent will, and recognizing that science will not make men moral, that culture of art only changes the form of vice, to strive toward a veritable education of character, which is the education of the future.

L'Amitié Antique d'après les Mœurs Populaire et les Théories des Philosophes. Par L. DUGAS. Paris, 1894, F. Alcam, pp. 454.

This is a very interesting, useful and timely book. It appears to be a dissertation, and attempts to give the history of friendship in both theory and fact from the days of its conception as a physical force by Empedocles and Herodotus down to the end of the stoic age among the Romans, with copious and judicious citations, analytical tables prefixed to each chapter, with a digest of the whole, and the literature by chapters at the end. The fact that it is written by a doctor of letters rather than by a philosopher, is perhaps a good thing at a time when the treatment of this theme in current text-books on ethics is so hackneyed and arid, and when the psychology of feelings and sentiments seems coming to the fore. The author seems almost to assume with Taine that history is nothing but the history of the heart, and historic research has done its work when it has given us a picture of the dominant sentiment of an age. Friendship also is, of course, very distinct from love of sexes, love of God and philanthropy, and is one of the chief virtues.